4: Pierson Z-4, 5 (1935-1937) 1967
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The present town of Orobó,[40] approximately a hundred and fifty miles interior from the port of Bahia, is said to have had its origin in such a settlement.[41] Even outlying areas of the city of Bahia like Matta Escura and Estrada da Liberdade, and the neighboring villages of Cabula, Armação, Pirajá, and Itapoan, are said to have had their origin in *quilombos*, dating from the colonial period. From these settlements there were frequent sallies of Negroes into the city to rob and to pillage. However, no *quilombo* in the state of Bahia

[40] The name has recently been changed to Ruy Barbosa.

[41] On September 23, 1796, an investigation was ordered of complaints regarding the *quilombo* of Orobó. On April 6 of the following year this report was made (Silva, *op. cit.*, III, 227):

ILLUSTRIOUS AND ESTEEMED SIR:

There having been repeated requests on the part of certain *senhores de engenho* and owners of *fasendas* living in the vicinity of Orobó, district of the villa of Cachoeira, that there be destroyed a very old *quilombo* of fugitive slaves who have been wasting and destroying neighboring plantations and committing other excesses of great damage to the settlers, I ordered the *desembargador*, Juiz de Fora, of the same villa to find out if these reports were true, and if they were, to seek by all means possible to destroy this *quilombo*, using all prudence and care to avoid any fatal occurrence in the execution of the order, in view of the great distance between Cachoeira and that district, as well as our ignorance of the size of the *quilombo* which, according to some accounts, was not small. The necessity of collecting provisions, of enrolling and arming men . . . . delayed for some time the execution of this order until, the complaints continuing and the people themselves offering to lend some aid and assistance, I ordered the *capitão-mor* of Entrados e Assaltos of the District of São José das Itapororocas, Severino Pereira, to organise an armed force and to destory the *mocambo*. This order was carried out in December of last year, the two *quilombos*, or *mocambos*, known as Orobó and Andrah being destroyed. At these places were found fields of manioc, *inhame*, rice, fruit, and a little sugar cane, with all of which the inhabitants had easily been able to sustain themselves. Thirteen slaves were apprehended, among them men, women, and children, all of whom were delivered up to their respective masters. Previous to the arrival of the armed force, it is reported, a great number of slaves living there fled, for apparently they suspected, or perhaps were even aware of, the impending attack. As it appeared that they had fled to another *quilombo* called Tupim, farther off, I ordered that it similarly be destroyed, but I have not yet had notice whether such has been done. This is what I have to offer Your Excellency in reply to a letter directed to me and received on the 23rd of September of last year, urging me to undertake the most effective means of destroying the indicated *quilombos* and of relieving the settlers.

God guard Your Excellency.

Bahia, 6th of April, 1797. Most Illustrious and Excellent Sir, D. Rodrigo de Sousa Coutinho.

D. FERNANDO JOSÉ DE PORTUGAL

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equaled in size or in importance the famed Palmares of Alagoas.[42]

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It is a mistake, however, to conclude that humane and intimate relations between master and slave were by any means rare. In fact, they were in all likelihood, as we shall see in detail later, the general rule. The literature records numerous instances like that witnessed by John Codman in 1866, of which he says:

> We drove up to the door of our Brazilian passengers. They were most boisterously welcomed by a troop of blacks. The pleasantest thing I had seen for some hours was the affection of these poor Negroes. Bright shone their eyes, and what a display was there of ivory! They fairly seized their mistress .... in their arms, and "toted" her off into the house, hugging and kissing her, screaming and dancing as they went.[43]

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[42] The famous "Negroes of the Palmares" (or "Palm Forests") were slaves who had escaped from Pernambuco before and particularly during the struggles of the Portuguese with the Dutch. Constantly acquiring recruits, they set up a series of crudely fortified villages scattered over some sixty leagues (about two hundred and forty miles). From these they harried the neighboring regions, taking from outlying *fazendas* both mates and slaves, among the former of which white women were occasionally to be found. They became so strong and so difficult to dislodge, that numerous expeditions sent out by the Dutch and later by the Portuguese served only to check for a time their growth—were unable for seventy years to destroy them completely. Only in 1697 were they finally subdued by an army from Recife led by a Paulista famed for success in such fighting and especially imported for this service, and then only after he had at first encountered serious reversals at their hands and their resistance had subsequently been broken by a failure of the food supply (Southey, *op. cit.*, III, 23–29). This Negro group had at times carried on trade with the whites, exchanging agricultural products for articles of manufacture. That they were seriously treated as an alien but respected group is attested by an exchange of peace commissioners during the governorship of Ayres Souza e Castro and the subsequent signing of a treaty of peace. (Incidentally, this treaty was never kept by the whites.) For a critical examination of the exaggerated reports of this erroneously labeled "Negro Republic" see Rodrigues, *op. cit.*, pp. 111–43.

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[43] John Codman, *Ten Months in Brasil* (Boston, 1867), p. 125.

[SALVADOR]

/18 cont./

829 The irregularities and inadequacies of electric service in
365 the city are attributed by many inhabitants of Bahia to what they call the "contempt of the Americans for the well-being of the people," as if the Americans were the only ones responsible for the operation of the American-Brazilian enterprise that produces electricity for the region. Everything that is or is supposed to be American otherwise enjoys great prestige. There is, how-
829 ever, a foreign group against which (or, more precisely, against
*563 the hidden "trust" that it represents) there exists a very strong
578 hostility, although it manifests itself only on certain occasions.
[443] It is a matter of emigrants from Spanish Galicia, accused of exploiting the populace owing to the monopoly that they have acquired in the grocery and bakery business. At certain times when ten-
[152] sion is particularly strong, as in 1930, and following the rapid
[458] rise of the price of commodities of prime necessity at the be-
• [579] ginning of the last world war, the populace gave free vent to its discontent by plundering certain Spanish business establishments. But the attitude of the Bahians toward the person of these immigrants is free of lasting animosity, and marriages between the two
[261] groups are frequent. The fact remains, however, that the population attributes to the Spaniards the shortage of certain food commodities, especially bread, and it accuses these emigrants of "enriching themselves off of the misery of the people."

529 The recreational associations of the English, Spaniards,
*563 Syrians, and Lebanese are frequented by Brazilians. Likewise
575 the hospitals maintained by the Portuguese and Spanish colonies
743 are managed by Brazilian doctors and receive numerous patients from Bahia, white or colored.

795 The religion of the Catholic majority is traditionally much
771 more external and ritualistic than dogmatic, the religiosity of a large number of those who call themselves "strict Catholics" being chiefly theoretical. This must have constituted a serious difficulty for the clergy; it is also a subject of astonishment for the visitor who imagines that he will come in contact with "the most
798 Catholic of Brazilian cities." The antagonisms between religious
62 groups are also moderate in this domain and /19/ never affect the